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The whole volume deserves the most careful consideration. It presents a theory of the universe and of life in a brilliant form, and everything is placed in the simplest possible way. It deserves to pass from edition to edition, and it will greatly enhance the genial author's reputation in the countries he loves next to his own France—the English-speaking countries of the world.

W. TUDOR JONES.

Bristol, England.

SHORTER NOTICES

RUSSIAN SOCIOLOGY. By Julius F. Hecker. New York: The Columbia University Press, 1915. Pp. 309.

The present work, which is Vol. 67, No. 1, of the Columbia Studies in Political Science, gives a well organized description of the development of sociological ideas and systems in Russia. In reading the volume one is impressed with the fact that Russia has been awakening to her place in the society of nations. The development of sociology in Russia in connection with the discussions of the Slavophiles and Russophiles on the one side, and the Westernists on the other is an evidence of that. The number of schools of sociology, and the vigor with which they defend their viewpoints are symptomatic of a keen interest in matters cultural. That the ideas all have their bases in English, German or French sources will not eliminate entirely the impression that Russia is gradually taking her long vacant place among European nations in scientific matters. The book should prove valuable to those interested in the material treated but who cannot, owing to difficulties of language, consult the originals which in many cases have not been translated.

J. R. K.

ROSMINI'S CONTRIBUTION TO ETHICAL PHILOSOPHY. By John Favata Bruno. New York: The Science Press, 1916. Pp. III, 53.

This is an attempt to evaluate Rosmini's ethical philosophy with reference to the social situation in Italy during his lifetime. It is found that the absolute fixity and lack of adaptability in the system of Rosmini are due to a felt need for a stable and permanent edifice in the midst of the shifting social order which was characteristic of Italy in the first half of the nineteenth century. The history of philosophy must be rewritten with a closer scrutiny of actual life conditions as a background, than has hitherto been the case with writers of philosophical history. As an attempt to adopt this viewpoint while treating of a single philosopher, this study deserves some attention.

J. R. K.

A STUDY IN THE PHILOSOPHY OF BERGSON. By Gustavus Watts Cunningham. New York: Longmans, Green and Co., 1916. Pp. xii, 212.

The author of this instructive little volume discusses some of the principal points in Bergson's philosophy from the standpoint of a modified Hegelian, and relates Bergson, so far as the problem of knowledge is con-

cerned, to Kant and Hegel. The remainder of the volume is devoted to a critical discussion of some of the fundamental ideas of the *philosophie nouvelle*, stress being laid on Duration and Teleology.

In so far as Bergson criticises the intellect as a means of understanding the world, he is really attacking the Kantian notion of intelligence. The author declares that because Bergson clings to the Kantian idea of the Understanding, he finds it necessary to posit a higher type of knowledge for comprehending reality. This is his Intuition.

There is, however, a contradiction running through Bergson's discussion of intuition; he does not completely separate it from intelligence, and indeed he makes intelligence an essential factor in the work of intuition. The result is that the knowledge process transcends the categories of mechanism and is thereby enabled to deal with living processes as well as inorganic material. This makes the Bergsonian Intuition quite the same doctrine as Hegel's Notion (*Begriff*).

Against Bergson's doctrine of duration the writer urges that a fundamental characteristic of conscious experience is omitted, namely, anticipation. This introduces the notion of teleology which as usually understood is thoroughly abhorrent to Bergson. It is further urged that consciousness does not merely project the past into the future becoming anything, but that it becomes something definite, itself. As against the doctrine of Bergson with its undetermined future the author suggests a theory of reality which he calls creative finalism. This is a teleology the ends of which are created as the world process moves on. "It is a process in which the creation of ends proceeds *pari passu* with the evolution wherein they continuously exert their determining and directing influence." There is a decided emphasis of the end in terms of which the past is defined. It is not the mere past which makes the future.

The book is very simply written and despite its controversial character is consistently readable.

J. R. K.

REST DAYS, A STUDY IN EARLY LAW AND MORALITY. By Hutton Webster. New York: The Macmillan Company, 1916. Pp. xiv, 325. Price, \$3.00.

The present work is stated by the author to be an enlargement of a monograph which appeared in 1911. It contains a survey of Rest Days among many peoples. The more important kinds of such days are classified under Tabooed Days At Critical Epochs, or After a Death, Holy Days, Market Days, Lunar Superstitions and Festivals, Evil Days, Hebrew Sabbath, Unlucky Days. These rest days, whatever their humanitarian value originated chiefly from fear and superstition. And "it is fairly obvious that the observance of tabooed and unlucky days must be included among the many superstitions which have retarded the progress of mankind." A full discussion of the ethical values of rest days would give more attention to the positive value of days which made possible community festivals and ceremonials, favoring the life in common and by a distinction between holy and secular gave suggestions for later more definitely moral distinctions. The main purpose of the book, however, is to describe and to trace sources, and this seems to be well fulfilled. The text is both interesting and well documented.

THE MYTHOLOGY OF ALL RACES. Vol. X, North American. By Hartley Burr Alexander, Ph.D. Boston: Marshall Jones Co., 1916. Pp. xxiv, 325.

In this sumptuously printed and illustrated volume, Professor Alexander gives selections from typical myths of the leading group of North American Indians, including the tribes as far south as the Rio Grande, together with an introduction on the motives and sources of myth and notes upon special topics. Few myths have an obviously ethical content, yet the primitive philosophy of a group of peoples that had developed such a high degree of social control over their members and so many fine traits of character cannot fail to interest the student of comparative morals. Such an ordering of life by supernatural agencies as is indicated in the ritual and myths of the Pueblo dwellers, and such an attitude toward the Great Mystery as is described by Eastman, must have had deep significance for the whole moral consciousness. Darker aspects are shown in myths of cannibalism and human sacrifice.

THE HIGHER INDIVIDUALISM. By Edward Scribner Ames. Boston and New York: Houghton, Mifflin Co., 1915. Pp. 162. Price, \$1.10 net.

The ethical and social aspects of religion are prominent in this volume of eight sermons delivered in Appleton Chapel, Harvard University. But as might be expected from the author of *The Psychology of Religious Experience* there is frequent translation of the great conceptions of religion into experiences of daily life. Thus translated, terms which have often been symbols of controversy represent suggestions for the enlargement and deepening of life. Those who seek ways along which scientific intelligence, moral purpose, and emotional needs, may combine more fundamentally for the purifying, ennobling, and strengthening of life, will find many suggestions. The style is always simple, and the thought straightforward; we are not put off with rhetoric where we need honest thinking.

AMERICAN THOUGHT FROM PURITANISM TO PRAGMATISM. By Woodbridge Riley. New York: Henry Holt & Co., 1915.

The first chapters of this volume are a briefer statement of the same author's larger work on American Philosophy: Early Schools. In this early period the problems were chiefly set by theology. Thought during the past century is treated under the heads of, Transcendentalism, Evolutionism, Modern Idealism, Pragmatism, and New Realism. The author is interested chiefly in the theoretical rather than in the ethical development. No reference is made to Edwards's important essay on the Nature of True Virtue, and the famous treatise on the Freedom of Will is barely mentioned. Considerable attention is given to the sources of Emerson's philosophy and some interesting instances of early evolutionism are noted. More criticism is given to the recent doctrines discussed, but the treatment as a whole is rather popular than critical. There is room for a history of the ethical thought of America as found not merely in its formal treatises, but in literature and theology.

AMERICAN MEN OF LETTERS, THEIR NATURE AND NURTURE. By Edwin Leavitt Clarke, Ph.D. Studies in History Economics and Public Law. Volume LXXII, No. 1. New York: Columbia University, Longmans, Green & Co. Agents, 1916.

This monograph presents a study of a thousand literati with a view to determine the respective influence of nature and nurture. The author

began the study under the belief that it would support Ward's position that genius is scattered somewhat uniformly through the whole mass of population, and that nurture is the only available means for race improvement, as contrasted with Galton's emphasis upon nature. He found himself forced by the evidence of his study to a position which recognizes the importance of both nature and nurture, and under the latter the striking variations of eminent authors by decades indicates that we must include not only education in home and school, but the demand and appreciation of society for literature. The period before the civil war, for example, shows this demand and appreciation in a much higher degree than the period after the civil war. As to early economic environment 120 came from parents that were poor, 77 from wealthy parents, 415 from intermediate, and of the parents of 388 the economic status is unknown. Professional and business classes were best represented in the fathers' occupations. The study is of evident interest to students of social progress.

J. H. T.

MY DAYS AND DREAMS: Being Autobiographical Notes by Edward Carpenter. With Appendices and Illustrations. London: George Allen & Unwin, Ltd., 1916. Price, 7s. 6d. net.

Written from the very heart of the liberating and constructive movement of our time, these reminiscences touch many sides of life, with extraordinary clarity, sympathy and humour. What a picture of the combined shallowness and repression of even a prosperous and high-principled early Victorian home, and how significant the hitch in his ordination, over the "Atonement" and Isaac's ram! There are illuminating glimpses of an English landowner, levying toll on public utilities, by the prices demanded for "enclosed" (i.e. stolen) land; of the legal *arriviste* ascending from Bar to Bench by thick skin and driving power; of the endowed and privileged University humbug; and there is the crown of these iniquities and absurdities, summarized in the simple sentence "No elder person *ever* spoke to me about sexual matters—no mother, father, brother, monitor or master ever said a word."

There are vivid portraits of personal friends and of various workers for knowledge, justice and freedom. But the core of Edward Carpenter's message is intensely individual and like his style of expression, it combines almost perfectly, spontaneity with dignity. That style is endeared to thousands of readers, by its simplicity, serenity, clearness and grace as well as by the ideas it renders; and here it has a specially personal and friendly note. Edward Carpenter's first love among the Arts was music rather than literature; it is interesting to speculate on the Musical Equivalent of "Towards Democracy" or "The Drama of Love and Death"; the lucidity and sweetness expressing such wide sweep of vision and such a sustained passion for justice and truth. The accounts of various psychic and intuitive experiences are deeply interesting and all too brief; so is the genesis of "Towards Democracy." Most valuable of all messages, in a world which tends to grow more and more drilled and institutionalised is this "that people should endeavour (more than they do) to express and liberate their own real and deep-rooted needs and feelings." Particular importance attaches to the equally explicit and delicate statement of a "most intimate and organic part" of Edward Carpenter's own nature, and the speculations as to the ultimate social outlet for the Uranian tempera-

ment "in the direction of Art and Human Compassion." There is a complete and valuable bibliography including translations.

F. W. STELLA BROWNE.

London, England.

FEMINISM IN GERMANY AND SCANDINAVIA. By Katherine Anthony. London: Constable & Company, Ltd., New York, Henry Holt & Co., 1916. Pp. viii, 260. Price, 4s. 6d. net.

This work, which is by an American writer, deals with the social and economic condition of women in Germany and Scandinavia. It is useful as a reference-book, as the English translations of the literature of continental feminism are few and the popular impressions of the position of women as for instance in Germany, are not in accordance with facts. There is a bibliography of modern works on feminism, a chapter on the higher education of women, state maternity insurance, the *Mutterschutz* idea, and the reclaiming of the illegitimate child in Norway. This latter chapter gives a full and interesting account of the Cartberg bill "concerning children whose parents have not married each other," which was adopted as law in the Spring of 1915, and is "the most rational and thoroughgoing attack on the double standard of morals known in modern legislation." For the historical side of the questions dealt with the authoress draws largely upon the *Handbuch* of the international woman's movement, edited by Helene Lange and Gertrud Bäumer, and has supplemented this by the study of more recent monographs and magazine articles. It is a curious result of the war that it has been instrumental in introducing certain reforms with regard to the position of illegitimate children. In 1914, for instance, Austria introduced a number of reforms, which were not, however, as far-reaching as the Norwegian measures, and in August of the same year, in Germany, illegitimate children, in all cases where paternity had been established, were placed on the same footing as legitimate ones, and received the same weekly support so long as the father was doing military service.

M. J.

RELIGION AND SCIENCE: a philosophical essay. By John Theodore Merz. Edinburgh and London: Wm. Blackwood and Sons, 1915. Pp. xii, 192. Price, 5s. net.

The learned historian of European thought has in this book three ideas. (1) Science deals only with an "external" world, which is a development of the world of common sense "with a still greater restriction of fundamental data" (p. 107) out of an earlier and larger reality. (2) Science describes and explains, its terms consist of "spatial data and their connections." Interpretation, *i.e.* the assignment of value and meaning, is reserved for religion. (3) Personality is that which is most real. The highest experience which we can have is the feeling of absolute dependence (*Schleiermacher*) which we trace to the influence of a Higher Power.

Mr. Merz decides, first, that the external world is a construction, that conceptual thought abstracts and selects. The products of this selection are subject and object, "an altered and fuller conception of reality," space, time, causality. These entities are carved out of a "primordial stream of thought" which apparently antedates thinking, which is a reality wider (though it is said to be less full) than the external world. This internal possession is the earlier and truer aspect of our

personality—a period (as well as an aspect) when we looked upon everything as merely “internal happenings.” We entertained this hypothesis in our infancy, and our age sees the belief justified.

But though this is the earlier and truer aspect of our personality, contact with other personalities leads us out of it. The first external object that the baby apprehends is its mother, not perhaps in her earlier and truer aspect, but as an influence, a spiritual pressure. Throughout our life we remain animists—the most real things are other personalities. The awareness of a group of personalities gives us law and morality. The awareness of a supreme spiritual pressure gives us religion.

So far many of the orthodox idealistic phrases have answered the roll-call. One is, however, accustomed to find among idealists a clearer distinction between the point of view of genetic psychology and that of metaphysics. This is a form of anti-intellectualism which suggests Bergson. And idealists usually distinguish between immediate experience (which seems to correspond to Mr. Merz’s primordial consciousness) and the personality which is largely ideal construction. Mind, the author says, is as much an abstraction as is matter. “The totality of any experience . . . is of more importance, being more truly real, than the particles into which we dissect it” (p. 72). Is personality equivalent to this totality of experience, or is it only a (very fiery) particle?

The phrases “stream of thought” and firmament of consciousness” recur many times. Those who feel that not only their own creed but religion itself stands in need of defence, should not neglect the aid which this book offers them.

T. STEARNS ELIOT.

London, England.

THE NEMESIS OF DOCILITY: a Study of German Character. By Edward Holmes. London: Constable & Company, Ltd., 1916. Pp. viii, 264. Price, 4s. 6d. net.

This is a collection of Essays upon German docility in all its aspects, a portion of which appeared in the October number of the *Nineteenth Century and After*. Mr. Holmes defines German docility as readiness to obey for the sake of obeying, avidity for commands and instructions, reluctance to accept responsibility or exercise initiative, inability to react against autocratic authority; and shows that this natural characteristic has become a destructive force of extreme violence. The whole German nation is taken strenuously in hand by government in its childhood, for in no country has the Government more direct control over education than in Germany. In no country are academic influences so subservient to political programmes. “It appeared,” wrote a correspondent in Germany to the *Times*, “to be the distinct aim of the German authorities to create a spirit of blind, uncompromising Chauvinism in the heart of the coming generation.” Side by side with this inculcation of Chauvinism in schools went the exaltation of war in a whole pamphlet—literature against which Professor Nippold protested—before the war—that “this agitation is part of a deliberate scheme the object of which is gradually to win the population and, if possible, the government by any means whatever—even by the distortion of fact and malicious slander—for the programme of the Chauvinists.” So much has been, however, common knowledge since the outbreak of the war, when belated attempts were made to look over and beyond the Chinese wall which surrounds Germany—now, in Mr. Robertson’s words, the most insular of all civilized countries. Mr.

Holmes's sober and thoughtful book is not a first-hand contribution to our knowledge of the ethical condition of Germany, but a review or appraisal of the rapidly-growing literature upon that country.

M. J.

PLATO AND CHRISTIANITY. Three Lecturers. By William Temple. London: Macmillan & Company, Ltd., 1916. Pp. iv, 102. Price, 2s. net.

This book consists of three lectures delivered during the extension summer meeting of August 1915, at Oxford, upon the relation of Plato's philosophy to Christianity. Of the three lectures, which are an exceedingly able and lucid exposition of the subject, the first deals with the general philosophy of Plato in outline, the second with Plato's ethics and politics, and the third and most interesting with the number of points in which Plato approaches to and prepares for the Christian view of life.

M. J.

THE ULTIMATE BELIEF. By A. Clutton Brock. London, Constable & Company, Ltd., 1916. Pp. viii, 108. Price, 2s. 6d. net.

"Our whole society suffers from a lack of values." This is Mr. Clutton Brock's thesis. The strength of German society is based upon a definite system of values. "The German boy is given a reason why he should be good and why he should love knowledge. He is told that he must do everything to increase the glory and power of Germany. That is bad philosophy, but it is philosophy" (p. 11). The book is therefore a plea for a system of values which shall be superior to the German—and for a system of education based upon these values.

Mr. Clutton Brock is a student of Croce, but his philosophical apparatus is unpretentious. The merit of the book does not lie in an original theory of value, but in acute comments upon education. Boys should be taught to respect the values of truth, beauty and goodness for their own sake. They often admire wrong-doing because it appears disinterested. "If they are not taught to do what is right for its own sake, they make their escape by doing what is wrong for its own sake" (p. 47). They should be so disciplined as to separate goodness from a code of rewards and punishments. "The appeal to self-interest (*i.e.* in reward and punishment) should not be confused with an appeal to the moral sense." Similarly, boys should not merely be taught habits of veracity, they should be taught intellectual honesty—the love of truth for its own sake. They should learn *why* knowledge is valuable, apart from purely practical success, the pursuit of which may fail to excite the more independent. And the third, the aesthetic activity, is no less important. For the boy whose childhood has been empty of beauty, the boy who has never learned the *detached* curiosity for beauty, the sexual instinct when it is aroused may mean the only possible escape from a prosaic world. Hence a danger which may be followed by a still greater disaster, the passage from a period of violent excitement into a maturity of commonplace: We must learn to love always, to exercise those disinterested passions of the spirit which are inexhaustible and permanently satisfying.

The philosophical foundation of the book is adequate to its purpose. Its tone is modest; its thought is not daring, but its commonsense is sound.

T. STEARNS ELION.

London, England.

Vol. XXVII.—No. 1.

PHILOSOPHY AND WAR. By Émile Boutroux. Translated by Fred Rothwell. London, Constable & Company, Ltd., 1916. Pp. xii, 212. Price, 4s. 6d. net.

There are a few critical reflections upon German philosophy which should have been made long ago. Without the war, they might not have attracted so large an audience, but one regrets that Professor Boutroux buried them in a volume of commonplace patriotism. In his attacks upon everything else that is German M. Boutroux is merely the average French (or English) university official; but in all that he says about philosophy he is the *honnête homme qui ne se pique de rien*. Consequently, his chapters headed "German Science" and "The Evolution of German Thought" are much the best. He deprecates, quite rightly, the lack of humanism in German scholarship. "German science makes a religion of competence" (p. 5). Its aim is specialisation, laborious precision of detail, research jobbed out among a swarm of students—and nowhere the synthesis of a controlling mind. "The true scientists will 'think as men, while working as specialists.'" They will respect the word of Descartes (and of Boileau as well): *le bon sens*. Good sense is the link connecting thought with reality.

In both philosophy and science, the Germans have proved themselves incapable of observing the limitations of good sense. In philosophy, they fly either to intellectualism (as Hegel), or to radical voluntarism (as Fichte), or to a union of these two doctrines (p. 86). The pure intellect, dedicated to abstractions, becomes sophistical and immoral; the pure will "takes itself as an end, and wills simply in order to will." Such is the fatality of monism. In the philosophy of Aristotle, on the other hand, we find a god who is intelligence and goodness, apart from whom is material force which he permeates with desire and thought (p. 29).

It is a pity that M. Boutroux did not amplify this comparison of German philosophy with Greek philosophy and the Greek spirit. All that he says upon this subject is admirable. His condemnation of German politics, German warfare, the German nation, suffers from his application of his philosophical conclusions without further contact with evidence. And he comes very near to glorifying war for its own sake (pp. 139, 151). His chapters on this war, and on the virtues of his nation, reveal all the conventional attitudes.

T. STEARNS ELIOT.

London, England.

BOOKS RECEIVED.

- ALEXANDER, HARTLEY BURR. The Mythology of All Races. Volume X, North America. Boston: Marshall Jones Company, 1916. Pp. xxiv, 325.
- ANTHONY, KATHARINE. Feminism in Germany and Scandinavia. London: Constable & Co., Ltd., 1916. Pp. viii, 260. Price 4s. 6d., net.
- ARMSTRONG, GEORGE G. Our Ultimate Aim in the War. London: George Allen & Unwin, Ltd. (1916). Pp. 224. Price 2s. 6d., net.
- BOUTROUX, ÉMILE. The Contingency of the Laws of Nature. Chicago and London: The Open Court Co., 1916. Pp. x, 196. Portrait. Price 5s., net.
- BOUTROUX, ÉMILE. Philosophy and War. Translated by Fred Rothwell. London: Constable & Co., Ltd., 1916. Pp. xii, 212. Price 4s. 6d., net.
- BROCK, A. CLUTTON. The Ultimate Belief. London: Constable & Co., Ltd., 1916. Pp. viii, 108. Price 2s. 6d., net.
- CARPENTER, EDWARD. My Days and Dreams. London: George Allen & Unwin, Ltd., 1916. Pp. 340. Price 7s. 6d., net.